M2300

Thurs. Sept. 20, 1973

Group II

Barn

MR. NYLAND:

So, we can call this lunch on Thursday, the aftermath of Wednesday evening. We're concentrating a little more as you may have noticed on the middle of the week, also by having our general meeting both for Activities, understanding and what to do at the end of the week for the weekend on Wednesday from now on, so that together with the evening on Wednesday and then this - this lunch. It leaves me a little more time so that I'm not necessarily occupied Monday and Tuesday evening and also Thursday becomes free for me together with Friday. I need a little bit more of that kind of freedom because I have certain things in mind that I want to do, particularily on those four days ~~where~~ when I have a chance to meet with different people privately. I want to do that at Firefly house and I will ask every once in a while so and so and so and so to come and to talk, because I would like to make doubly sure that I know what many of you represent, and particularly what your attitude is towards Work and also what you intend to do, or rather how you feel about the Barn,

Activities here, and the different things that perhaps ought to be attended to, if it is possible before I die. So I have that very definately in mind and I referred to it last Saturday, that that is my intention of seeing where can we make a basis sufficiently of understanding; what we can count on, what is, you might say, in the cards for the future. Maybe we can make some plans, but I'll let it depend entirely on an understanding on your part. All I wish to be is a guiding force, wishing to understand and then to make, or draw conclusions from that what I believe is a very definate possibility without aiming at blue sky.

In my essence I'm sure I am an idealist, and I have great belief in possibilities which at the present time don't exist and which can exist in a different kind of a framework, so that we get rid of, or at least understand the framework of being bound at the present time by our unconsciousness and the conditions on earth, that together with that there is a possibility of a real spiritual developement, and the existences of inner life, and that there should be much more of an understanding on the basis of inner life, of a spiritual developement, of possibilities which do exist and can exist but are not always available to one, and simply trying to find out how to make them available to us in an unconscious state, how then that kind of unconscious bondage can be changed over into an objective reality in living then also with the accent on that form of inner life even when we are on earth. And that the main problem is really to understand life itself and to be able more and more to see how life ought to exist without a form, even if temporarily we use forms of words and thoughts and feelings for communicating with each other about the existence of that. But that the real communication between people who want to develop themselves, who want to become free, is not by means of the words and not even by means of the thoughts. I've mentioned before that there is that new form of communication of a mental capacity which I call awareness, which has a very definate connotation and we have to learn to find out what is meant by it. That

you might say the ultimate aim - the aim to have a soul communication. That's the aim of the soul body, of an intellectual concept which is ~~100%~~ hundred per cent pure. Which is to some extent the existence of God. But we cannot reach it, not easily, by just talking about it, or even imagining it. We are not equipped for that because we are bound on this earth and we have to loosen up the bondage, understand what is binding us and to see if then there can be ~~something else~~ in the place of that bond of a bondage something else that will lead us to the possibility of further development, I call it now in the eyes of the Lord, which is soul for us. We use for that a Kesdjanian body, an emotional state which is free from the physical body, which does not need the physical body any longer as an expression, but which has to form the language of an emotional kind which language is not in words at all, but it consists of an exchange by means of vibration rates which we sometimes can define, sometimes we have a hard time even trying to understand what is taking place in the form of radiations and emanations. Radiation is what we talk about mostly on a Kesdjanian plane. Emanation belongs to the existence of a soul body and it is that kind of a study of that kind of a language that I think we are engaged in. There are no dictionaries, There is no grammar, There is definitely not an encyclopedia. There is only experience, which belongs to each person and about which we can sometimes ~~we can~~ talk, ~~sometimes~~ sometimes you can intuitively feel. And still there has to be the communication of an understanding for any kind of a group interested in the aim of freedom of the soul which now exists in embryo, but which must grow out and to create conditions for that kind of a growth. That is what we have to ~~must~~ learn; How to make such conditions sufficiently conducive and at the same time give by means of that what we live through in accordance with an ordinary existence of unconsciousness the elixir of life as given first in the form in which we are familiar, gradually distilling out of it that which becomes the quintessence of an existence. The principle that

is involved is to see that all form should become transparent, because if it is really transparent still it has an existence, but it need not have any further influence and it cannot be used in the usual way and then the wish for communication is entirely dependant on the existence of life itself.

So that is why we talk. That is why we have little discussions about this and that and the other. That is why we talked last night about what is really an aim for wishing to Work. Because once you understand that there is a definate wish for an aim then you can go to town, if your wish is strong enough. If you realize more and more what one is on this earth, and regardless of the explanations of why it happens to be that way, that it is not really becoming to man to become and remain bound even if he is born that way and perhaps not even at birth, that he actually is already that much bound, but that the bondage started to exist by our own ideas about how life on earth should be lived and that our culture is our enemy. So, maybe there are some questions that are left over, and maybe we can talk about it, because this is your meeting, it's not mine.

Patrick Conte' Mr. Nyland?

Mr N: Ya -

Patrick: In reference to what you say I would like to know very much what kind of a road I'm on. I had the feeling yesterday speaking, that I was, there was something wrong the way I was I was speaking or maybe I was trying to find out.. (Patrick.)

Mr. N: No, I don't think you're on the wrong road at all. There may be difficulty in explaining it or finding words for it, but I think that your feeling is very strong and at times doesn't really want words and even if you try to make them, they do damage to your feeling. For you it is a matter of an intuition and gradually finding out what is that kind of a language and the more you can follow that what you really feel as honestly Conscientiously and

and ~~as consolentiously~~ as you can, and keep on being in touch with the expressions of your body in regard to feelings - not in regard to the mind, you will not go off on the wrong road. You will ~~but~~ stay right - but it is going to be difficult. Just continue Patrick, don't worry about formulations, leave it to others.

Patrick: Could you say something more about creating conditions?

M.V. Conditions in which one creates when one sees oneself reacting. If the reaction is involving an emotional state, you can judge about the results of such a state in whatever your wishes are after you have experienced it. You have to be very careful that you remain honest and not wish to interpret what you have felt. You should leave it as a feeling, and the feeling should give you knowledge and not the words you would like to use for the explanations or even the rationalization process of the mind. The mind can sometimes be left out completely when you want to study the language of an emotional state, and it is far better that one continues even if it is a little haphazard and even if it is very adventurous, that one tries to live in accordance with what one feels, but afterwards you have to be quite honest. You have to realize then, what it is that is your state after one has had the feeling and which has been expressed in one way or another. The level of your own being, if it is in an equilibrium state, is correct as a result of any feeling you may have had. You see what I mean?

You see the difficulty always is that you want to define it, that you would like to have your words convey what you feel. There are many things in life that should not even be touched by a word. One must live, and life is expressed, and the expression on the part of your body does not always need an explanation of why it is expressed in that way, but there is always this wish on the part of the mind to try to explain what is happening. That is the great trouble that always has been with a man when he lived on earth and when the conditions were not created sufficiently for the development of his emotional language, so that then he had to wait

until the mind started to function although the feeling was there already in the very beginning, after the physical body had been created and started to grow up. the feeling also started to grow, but it had no language for itself and it was not taught how to express and it was quite logical that then the body became the instrument for the expression of feelings. But the body did not want to talk and neither did the feelings, then the mind came. And the mind started to assume that it knew already what was going on, because that is the function of the mind. The mind wants clarity, wants a definition, wants that kind of an understanding usually in words only, only defining that what is taking place. And our education simply encourages that by so-called learning, and in that sense we forget what actually the purpose was for an ordinary being when he could start to grow up, first having a physical body, then having a feeling, and the feeling in that sense only meant a different rate of vibration of that what was an experience for the body itself and located in the organ of solar plexus when it referred to the body itself only and vibrations in the heart when it concerned forms of life which were represented by other forms of life, not ones own. But the mind started to spoil that when it wanted to define what actually was taking place to ~~to~~ try to find words and usually it ended up by that kind of a culture of the aquisition of knowledge to see if knowledge could cover everything that existed, and as far as the manifestation of the body is concerned, of course, the mind is quite alright to describe it, and also the conditions which belong to an equilibrium in a chemical sense of the body physiologically understood. But when it started to indicate what was really the feeling, the mind could only go so far as ~~the~~ a description of the expression of a feeling through the body itself, and therefore what we consider the knowledge of a feeling and the knowledge of an emotion is only limited to that what was the expression itself and the results of such expression in forms of behavior

and sometimes the activity which was the result of a feeling without touching that what is the feeling itself in its origin. In a very general way, of course, one knew that certain things were taking place, particularly in the solar plexis, because that was still on the periphery of the body and that was subject to a description, and also a description of a feeling of rates of vibration which took place, and that connected with breathing simply indicated then to the mind that it was sufficient to describe such a feeling, and with that the mind went on its own way and satisified so-called the demands of the requirements of the physical body in being expressed and described in behavior and in the feeling sense, that that what actually took place was understood because of the manifestation itself, without touching the source. And then the mind went on in its own development and then became, as it were, so proud of what it could already describe and could then because of such description simply satisfy the mind by having just words, and our culture more and more got away from the idea of root, even in language we did not understand and we don't still understand a root language. We only understand a great variety of words and definations to indicate by means of different languages and combination of different words taken from Greek or Latin or Sanskrit that we have such variety of possibilities that that became as it were the sign of culture of a man, when he could talk, when he could talk in different languages which could not be understood by another, but which simply made him so-called knowledgeable and one looked up to such a person who had a formulation right on the tips of his lips. That I say is a mistake that was made. If a man could have lived in the time before his mind started to develop, that then he was forced to find ways and means, and we call it sometimes intuition or hunches, of actually defining what he was without the help of his mind, there would be a tremendous increase in the living level of such a person emotionally and he would be much more sensitive. I say

this because if you consider plants, they are physical, but an animal has already two centers all, although the division of that center-that second center is a little bit mixed with instinct and has a little bit of an intellectual quality also. The most important part for an animal is in that second center and related to his feeling, and its sometimes most amazing how a feeling exists in an animal without having any words to express it, but simply the behavior is indicative of a feeling. I'll tell you something because it is interesting. Yesterday the cat we had in Brewster by the name of Jason died. He had been sick for sometime and we tried in many many ways to try to keep him alive. He was an extremely sensitive cat and he knew who was there, he knew how to behave, he sometimes had a meow that was about three minutes long, but it was indicative of his life and he followed my wife in different ways wherever she was, not to be petted, but just to be there, just to have a realization of the existence of other lives which cared for him and to which he could respond. So the day before he died, he was in the bedroom. He couldn't eat any more for already two or three weeks, he was extremely thin, practically nothing else but bone. He could move a little bit, not very much. And he would sit, drink perhaps a little milk but no food, no solid food and he had difficulty with his whole physical condition. And so my wife, seeing all this, and you might say suffering, it was a little too much for her, so she stretched out her arm sitting on the bed to telephone me to tell me about it, at the same time she said," I cannot stand it any more, I cannot do it." She did not phone me. The cat heard it in some way or other, he left the room, difficult as it was for him, he went to my daughter's room. He had a feeling that perhaps it was not that he was not wanted, he just did not want to impose and he went in my daughter's room because she could still take care of him a little easier than my wife. So he stayed in her room and died early in the morning during the night when she, my daughter, took care of him. I mention

this as a sign for me of extreme sensitivity on the part of animals and we know well enough it exists in horses, in dogs, in different animals you are familier with, even when they are domesticated, when they have lost a little bit of their wildness, that kind of a feeling of sensitivity really in this case of an emotional quality and so I ask myself, where did little Jason go?

Is there a heaven for these kind of animals who preach to us and make realize that sensitivity is an extremely important adjunct for a human being and that we really should learn how to find out about the language of an emotional kind by caring for animals like Gurdjieff advises many times to take care and which we talk about many times by saying " Why don't you care for this or that? " Why don't you become sensitive? Why don't you feel for other people? " It is the development on an emotional scale, and an emotional possibility which will ultimately reach God. You see there are for a human being two posibilities for further growth. There is the chance that his Kesdjanian body can develope. He could become a saint if he didn't take care of the developments simultaneously of the other two centers and that the requirement for a man is actually the simultaneity of a development of the three centers, but the contact which is available to us in the first place is really through a Kesdjanian influence emotionally expressed in its own language and having its own force to grow up and away from what is still bondage, to make a contact with that what is of a higher level somewhat belongs to level of beings which are spiritual. They reach, that is, there is that contact the Kesdjanian body can develope in the sense of the SO-LA-SI we say in the octave or becoming a SOL that is an aspirational force towards God and a LA which inspirational force within oneself of wanting to make that what one is really suitable for the possibility of the entry into the kingdom of heaven. And that the SI in that development is the contemplation, sometimes called wishing to meditate, wishing to consider in silence, to realize what is the strength for man when he wishes to die.

To see to ~~some~~ what extent that development of a physical kind first, then becoming more and more emotionally expressed and forming its own language, can at a certain time talk to that what belongs to a higher level of being in this form of sensitivity, and that for a human being he should know that the caring plays such a tremendous part in ~~one's~~ ones life. And If you don't want to develop that, then you might become just a little brain, and who knows maybe you have a perfectly lovely physical body, but when your heart is gone, your life is gone. For us it is gone. When one grows up and there is the chance of reaching infinity by means of Kesdjanian energy, then there is also the possibility of reaching a much purer contact by means of intellect. But it is somewhat necessary that this intellect is so completely taken, shorn off, that which is culture, that it has become completely natural in its development, as just recording certain facts and the realization that they exist as life and not as a form, that it does take a long time for the contact of an intellect or a soul body to reach heaven or to reach a higher level of being, but it is also given to man that when he develops emotionally and is sensitive enough, that then some of the energy is used for the possibility of a soul body even if it is not fully developed as yet, to be able to take from that what exists on a higher level, a certain form of food, sometimes able to go there and return, because whatever there is of soul travel always means that the soul is not as yet sufficiently developed to stay away from this earth and that it is necessary to return to fulfill the obligations which are put on a man simply by the fact that he was born on this earth, and again and again I say, that kind of a mind cannot start to function until as we know it now, as we know our own, until it has been completely emptied, that all the different thoughts, and all the things that are there even as concepts, all the different explanations and formulations, All the different ways by which we rationalize and which we of course use in order to satisfy our selves or to

be able to live with oneself or to indicate that it's not as bad sometimes as it might seem, all of such nonsense I've called many times sawdust. It is ballast. It has to be thrown out. It is now making the mind top heavy, and it makes the mind as if it believes it is already king. And it isn't at all because it is not capable even of pure thought. And for that reason I say that this kind of work is excellent provided you have a wish. If you don't have a wish, you will not go anywhere.

This is what I meant last night by trying to find out from different people why is it that you want to Work, because you must have a realization of what you are yourself, and if that is sufficiently clear of seeing what a man is in his unconscious states when he looses all kind of energies going down into the gutter without any particular usage or any benefit, but that he is not at all able to control it or to become responsible for it even if he wishes it, that in actual deeds he looses himself head over heels, and that his mind used to justify, will tell him at the time that things are not as bad as they may seem to be and still they are bad. And it is that realization that things are really quite impossible for a conscious man to look at that what is unconscious, and of course that when one makes attempts in trying to find out what is the truth for oneself, that that in itself will give you an idea that you ought to continue with Work. The fundamental issue is what am I now and to what extent can I be honest about my own existence and what is it that I really feel about myself and in what way I fall short of what I even as an ordinary man ought to be able to do. That I would say is the realization for oneself that Work is a necessity. Only when you can understand that we live in this subjectivity all the time, that the feelings are subjectively expressed, that they are even subjectively felt, that that what are your thoughts which may lead you to activity an activity on the part of your body by the continuation of an activity to be used as a form of life by helping your feelings to exist or by helping your thoughts to exist and to develop and to become logical and to become

clear, all of that is still subjective. Try to remember that when a person dies that everything that is subjective stays on this earth and that the function of his brain stops, absolutely stops, and that the thoughts which were there aren't there any longer because they're not fed by life and the only way that certain things can continue to exist is by the creation of something else that perhaps will last a little longer, like a book when it is published or like a piece of art ~~when it is~~ that may have been made. But you see those are just little substitutes, a little bit of a continuation of what a man is on earth. And that his real way by which he ~~could~~ can continue to live is that what should become more permanent and not influenced by the destructive forces of this earth. That is why we become in that sense objective, in order to get away from the subjectivity, from that what is an influence on us ~~that~~ which destroys us. And when you once start to realize that one lives and is being destroyed ~~in~~ at the same time, that that what is used for the expression of your life is not so much getting older, but becomes less and less functional, ~~And~~ and that then even if there is an intensity of a wish for expressing it, that the body is no longer capable ~~for~~ of doing it and that even the thought becomes stereotyped and quite sterile, and that there is no feeling left ~~but~~ then only a little ~~acute~~ repetition of sentimentality. One must really look ~~to~~ at other people perhaps to see them in the way they are. Maybe exactly because you don't know about yourself and you cannot look at your mirror because that gives you a warped idea, since you put on the kind of a smile on your face ~~that~~ which you like. If you could see yourself ~~some~~ in the times when you are really not in a studied condition and when you really are caught, like sometimes people ~~really~~ are caught unknowingly being observed by someone else, That that really means that at that time you appear in the inner inner chamber of yourself, of course hoping even that God doesn't see you. It is those moments of being ashamed of oneself, of realizing what one has been and seeing that in its truth, so that you are not rationalizing it away. That you wish to accept it. That is

you. This is what I am, this is. And sometimes I say, "I have a body," that body is ~~really~~ actually the result then of ~~the~~ a feeling and the thoughts of my mind. That when I say 'I have a body,' I wished that in this having the body that this 'I' actually becomes the owner of that body. That is why we emphasize it and say but I wish it, not that the body ~~just~~ exists by itself and is being used by unfortunate little bits of organs which we call ~~the~~ a feeling center and the little bit of a brain. But if the 'I' actually could say, " This I claim as that what is my property," then the body could become a different kind of an instrument.

And I had hoped last night that there were would have been many more people who would say I wish to Work because I stink or I'm so terrible, or I' really don't know what to do because I'm so ignorant, or I'm so God damned lazy, or because I see myself and I hate it. Manouche started to say that and it is right, but you see then it is enough to say it, not to dwell on it. I make a statement to myself and I whisper it because I really don't want others to hear it how bad I am, but in the eyes of God I don't have any choice, because he will know, if I believe in omniscience, I don't even have to say it. And somehow or other I'm compelled, because I happen to be a man on earth that I wish to express that what I feel and what I honestly believe in. I could say to God, " You know it all. I don't have to say it," and God will tell me, "you just say it, will you?" So that it becomes part of you. Because if you just think that I'm omnicient your mind is telling you only half the truth, but when you feel that I'm omnicient then your body will wish to whisper about my omnicience. And that will tell then that that what you are you are," and only then God will say, "I can accept you."

You understand then why this center of Work, is the ~~This~~ the acceptance of oneself of that what one is in that kind of silence of the Kesdjanian body as expressed by SI. That is where the feeling culminates. That is

where the totality of that what I wish to be is considered in that kind of contemplation. In wanting to have a certain ~~kind of~~ freedom from my body, but as yet still attached to it. You see, I refer many times to that three body diagram because it is so clear. The DO-RE-MI is still attached to my body, my physical body. That is why the Kesdjan is not free as yet. That is why I cannot leave it. That is even when I meditate and sit and think and feel as much as I can and use the energy for a realization of what is an aim for myself. All I can do is to say my aim is my soul. The Kesdjanian body is only a stepping stone for reaching that kind of a knowledge, but I don't even want it to stay as knowledge within my Kesdjanian body. I want to be able by means of that form of meditation in a realization of that what could become my soul. I want to create that soul in an image which belongs to a different kind of a world and I don't want to use for the description of that even that what belongs to my unconscious. The SI-DO of the Kesdjanain body is a conversion machinery. It is a rearranging of energies. It is that what is emotionally felt and what is there in full glory as emotion has to find a way of expressing itself and the language that is taught is to see what can be done with the language to form that what is suitable for the continuation for one's life. How will I say it? I have a body. It is used as a form of the expression of life. I become Kesdjanian. The emphasis is on life itself much more because of a change of density. It radiates towards God. It sends out wishes for help. It wants to connect with that what is already full understanding in order then to create within oneself that what one still needs in the form of inspiration. When that is there, one sees less and less of the form because spiritual life for the time being should be without a form and then becoming free form the form itself that what is life itself can exist on its own. And then, interestingly enough, that what is at the SI- DO of Kesdjan is life itself and as free from form as one can make it, in meditation starts to create the form of a

soul. You see then the universe starts to be created again. So that then what exists from what we see here as a universe in different forms of stars and constellations and all that what is ~~the~~ a crystalization in space again becomes understood ~~by it on~~ this time on an entirely different basis. It is understood as the necessity for omniscience and omnipotence and omnipresence. It is that kind of a basis which creates the forms of creation, which creates in the form of creation, the forces ~~that~~ which maintain it and to which then the soul itself will wish to belong when the freedom from this body finally is sufficient to leave it alone and to say thank you to the formation ~~of~~ whatever density was used for the Kesdjanian body to simply say farewell to it having been a help as a mediator. You see I call it again mediator because Work is a mediator. Work is Christ if you understand it correctly. Work means I wish to go towards God. Here is the way for me to go ~~towards~~ God, because it is spelled out how I should do, what I should do, how I should behave. Turn tape

But, you see, we are not so far away from what we talked about last night, because all throughout there is this particular wish to become a man, and it starts with a realization of what one is. And so when one is as a man, what is a man potentially? What can he become? Because that what he is, we know is subjective, belongs to the world. It stays with the world when the physical body simply dies and the rest, life in some form continues to exist, and that's the case anytime, everywhere and always. That in itself has nothing to do with whatever the satisfaction is of a human being when he walks on earth as a personality, when he plays around and uses his energy for all kind of wishes, for the satisfaction of ~~them~~, for the accumulation of certain things which he believes belongs to him, that he wants in his house, that he would like to have a few dollars in the bank and that everything is roses, roses for him. The condition is still the same. He is still half. He is still impossible. He is still not harmonious. He is still

thrown left and right because he has no rudder at all. He is still subject to the winds and so all kinds of typhoons. He still is unconscious, even if he has ten thousand dollars in his pocket. One does not forget God when God has helped you. He still remains demanding. He may temporarily help you in giving for you some kind of a condition, almost to test you out to see if in a condition of such satisfaction you have fallen asleep. That is how you are tested by the Lord, he gives you all beautiful things, because the Lord then acts like the devil in temptation, By showing you all the goods of the world and tell you it's all yours. But you remember what Metistopheles did with Faust, and that Faust finally after a long long journey through this life comes to the conclusion that he's still a fool and that he's just as so-called clever as he was before, and ~~that~~ there is nothing really has helped him at all. When Satan takes Jesus on top of the mountain to overlook what is there, all the treasures ~~that~~ which can be his and he turns away because that is not what his life is worth. That is not why he is living his life. That is why he does not want to go through suffering, and only if such suffering can tell him not to be satisfied by a little bit of gold.

That is what we had last night. The wish for wanting to develop always continues, regardless of your full stomach, regardless of having had a good physical sleep, regardless of the many so-called friends you have. Because that what is considered within yourself is your own conscience within. It has nothing to do with your skin. It has nothing to do with ~~to do with~~ that kind of perifery. It has to do and it starts to become noticed when you are essentially a little bit more clever or really have a little more insight ~~of~~ you see that your mind can function more or less clearly. Then it has to be used for a very definate purpose of discovery.

Where is your spiritual existence? Where is your hope for overcoming death? What is there that you could make more permanent? And all the goddamned satisfaction which you now have is a shame on you if you believe in

it, that it can do away with that what is the real purpose in your life, that is a development which is absolutly necessary for your freedom. And don't ever think that a few dollars in the bank will ever make you free, or a couple of friends that you can sit and drink with and have a good time.

A man is what he is. He has to uncover first what he is. When we talk about man number 1,2,and 3, those are the people who can be satisfied by almost anything, anything that is a developement of their three centers, even if the three centers start to predominate in the sense of a fakir, or a saint, or a yogi. All of that makes a man still living on earth a little bit too long, and if he then later realizes that he has discarded the development of the other two centers, he has to hurry back to earth in order to develop them also, so that they can become a tri-unity in front of the Arc-angel Gabriel and can tell him about a future simultanious development of himself as a personality and not talk too much about the satisfaction which he has had a little bit every once in a while, but which when it is turned within himself and has reminded him that God was testing him out, that then he would say "But I understood why, and although I have left everything now, I am now ready for that what is real." You must understand this. That his ordinary life is not really real. Sometimes, of course, we claim it doesn't exist and only in ones mind. Which, of course is just a play on words. That what is real for us is just this matter. If you look at the matter as being made up of molecules and electrons of course you have an entirely different concept of what is matter, and it doesn't matter at all, because that what your mind starts to think about is not important as yet. And science as yet has not uncovered the possibility of becoming like an inhabitant or a person who can live on Mars or Venus. We're still subjective in all our thoughts and what is required is the acceptance first of that what is and to use it for the purpose of making use of it for the further developement of something else, as I say, which is more

permanent and perhaps could become eternal. I'm talking now and I don't leave it to you, do I? Somehow or other it is perhaps better that I talk, because it really contains the different ways we talked about last night. About what it is really that should motivate you. The reason why you want to come to the Barn, the reason why you want to associate with people who think more or less in the same way, even if you disagree, even if you misunderstand, even if you do not understand everything we do talk about.

That what is required is the waking up of your emotions, so that with that emotion you start to care for the possibility of your growth. You start to have that kind of a deep wish about yourself that you want to grow up, that you want to develop; that there is a reason for the wish to be developed to become a real man, because wherever you look at the temptations of this earth you will find broken down hackney coaches and terrible horses which do not wish to be tamed, and that tatkrnalian little bit of a coachman who doesn't know his language well enough.

That one wishes an "I" as a passenger to want to create it because it doesn't happen to exist and all as I say the temptations of the world. And that wherever you look and see other people to judge them to some extent and say yes that's me in an unconscious state if I myself, let myself go the way I am, I become like that. When that terrible realization comes to you that you are in an unconscious state bound and doomed to become that, but maybe you will sit up and take notice and say, "But no, God I don't want that any more for me." I've done that already perhaps many reincarnations that I don't know about, but finally I can see that when there is a Karma and I can see that Karma as mine, and I say it as a responsibility I have to eat it, that I have to get through with it. Then I say then if now a realization I have in this life, I will do everything possible to get rid of it, so that I don't have to come back any more. Or do you want to come back? Do you want to live your life again? Do you think that your life as it has been up to now has been worthwhile? Would you like to fall

asleep the way it is now and simply being satisfied by saying to God that you've been on earth and you know all about it and you could tell him how this looks and that looks and how the people were and you can tell him all kind of historical facts even where you may have been in Egypt and worked on the pyramids and afterwards became an engineer in Persia. How do you know and what does it matter? Because you are now facing the problem of what you are at the present time and just now try to have a little self-study to find what you are. How irresponsible you are with all your best of intentions; with all the different things that you know as capacity of yourself, that you still remain selfish, that you still wish it for yourself and not primarily for someone else. That you're not willing to sacrifice yourself for the sake of someone else. So that they can live and you will die. Are you willing to give your life for the creation of Kesdjanian body? Are you actually willing to sacrifice everything for the glory of God? Whatever that may mean?

That's why we talk. That's why we think a little bit about and exchanging of ideas, becoming clear. I'm all the time surprised because we have talked many many times about Work. I was reminded, do you know the number of this tape? 2300. And here I said in 1971, I think, that was my last tape. And you see how stupid I am. I keep on talking. I wish all my talk to be done on earth. I want to get rid of everything that is formulation, everything that has to do with any idea of putting any kind of life into a form, so that then, having satisified all of that wish and desire to formulate, that perhaps I myself can be free from it and can leave the words, and the languages and the forms and all that by itself. Let it be, and let it stay on this earth. Like all the tapes will stay on this earth. Like they are still there for you to listen to if you wish. You remember I've said, there is a tape for every evening if you want to play it, for over seven years, every day. What for? And still it is about Work. It is about man. It is about ALL AND EVERYTHING.

It is about the states of Gurdjieff, which he talks about. It is about a description of oneself of the difficulties we do have and the way we would like to become if we know. You see ~~there's no~~ His so little use to talk ~~of~~ about heaven and to tell how beautiful heaven is and the golden streets. It is so wonderful to hear about spiritual life, of how communication is only by telepathy, and when when there is an instantaneous recognition of that what exists, and that ~~all~~ and/or everything that does exist, exists in a moment, not in a point, but in a moment, not even of time, but of timelessness, of being, of just being, without any form. It's beautiful to hear about it, to hear it in such a way that His delectable, that one wants to go there, that it creates in one a wish, if we only could die and then go to heaven. If we only now could be in heaven. If it were only possible that I had the assurance that as soon as I would die, I would go there, because it is so marvelous to be in a different country where there is less and less misunderstanding. And then again and again I say, thank you for telling me that it exists, but where is the road? How do I get there? What will I do? Just by listening to the voice of God?, Who doesn't tell me how to eat my bread and how to drink water, Who does not tell me as yet how to get up in the morning, how to control my thoughts, how to help my feeling, to increase the intensity of them, not telling me as yet how I ought to behave like a human being, because I still am young and I want to learn and ~~so~~ am infatuated by that what is told about heaven that I then in imagination can believe that I live there already, and then I feel that I ought to drink a little water because my stomach is very thirsty, and then at the end of the day I feel very sleepy because my body tells me, "You should relax and you should sleep," and with all of that being a human being and having all kind of knowledge and beautiful descriptions of everything, What will I do When I meet a certain condition and I don't know the way out, and I cannot even accept the condition, and I keep on wishing for something that is different, and I keep on criti-

cizing someone else who I think is the cause of it, and I keep on believing that it will pass if I only can get through now, and that I have to live through inflationary periods, and a little politics, and Watergate, and all the rest, and believe finally in the sanctity of a man's soul which he hasn't got, and a feeling which is not wide enough to include me.

I look for a method, I look for a way. I look for that what tells me do this, do that, so that then my feeling and my thought can be concentrated in the doing. I don't want to live all the time in imagination without creating that what is an actuality. I've said before the only time I can create God in the form of an 'I' is when this "I" starts to function. If in my imagination I can make that what I imagine function, it would be wonderful. If because of LSD I can have a certain state that would give me then an ability to be able to do with that state what I ought to do, I said at Milbrook if there was ever a drug that could create an 'I' for me, it would be wonderful because then I could be in charge of that what is the state of my mind, after being satisfied with LSD, but it doesn't exist. And I become subject to conditions created by LSD and just as stupid as before.

It is so silly to think that what I have already is available even I imagine it, it is not available. I don't live in that world, and to talk about it as if I live in it is foolishness. I don't live in heaven. I am still here. I am able to conceive of ideas and to have imaginations and to believe in the possibility of other existences in a moment, not of time, but a moment of eternity. That I can think about. That I can agree with. That I can continue to think and wish for. And how do I make it? By acting in accordance with that, that I live already in that what I have invented. That I already start to use the castles in Spain which I imagine, as if I could live in them. And I fall down constantly when there is a little mud puddle and I don't see it. I with my ethereal body, with my potentialities of different worlds, of different things that still belong to me, human, homo, sum. You know that everything that is human is not strange to me.

So we talk and continue to talk and continue to apply, because we have something that can be applied. If then in the application there is a reality which is formed when an "I" is functioning because of the materiality of myself which is being observed, so that then the impressions have already a material form, in the form of that first, maybe as an object, then in radiation from me creating an impression on this "I" - then the "I" being, bombarded by these kind of impressions, then the "I" becomes real. That is something I can understand, because then I work for my reality. Then I'm able to use what is on this earth for building a Tower of Babel, but with a language which I can understand, so that that Tower of Babel is the vertical line for my Kesdjanian body, ultimately reaching a higher level of being where I can climb up to. If it is being taught what it is, that, how I should climb, that I should get hold of that vertical pole. You might even say embrace it. That I have to have the strength in my physical body to hold on to it, perhaps here and there a little nail that I put in as a help. But in any event that I take my legs and my knees and my arms and I climb up. And the pole is not always greasy, because I have made this pole friction, with friction. That's why I say it is not roses, roses. The pole that runs up towards the vertical sky, is coming from a Kesdjanian into a Kesdjanian world based on what is the ground of earth where it is so-called planted, is made up of difficulties, little thorns that stick out. But I climb it because they are the help for me so that I don't slide down. You see then I bring certain things down to this earth and I can do something with it and then I have something to stand on. I can still say I leave this world, because it has no further meaning to me, because I'm through with it. It's right I can say farewell, but I have something that then fastened on to this world that can give me something that I ultimately want to reach. That is the formation of the building of my soul. I cannot live in my imagination as yet because my mind is not imaginary. If I can change my mind so it that

won't function the way it functions now, but then it can function constantly telepathically, that it constantly can understand what it is to be omnipresent. If my mind could function in a higher octave of an activity, mentally expressed, then of course I could live in imagination, and it wouldn't matter at all if there were still an earth, I could also to live there, I could divide all kind of energies between that what is necessary for the maintenance of myself and what could be used for the creation of a Kesdjanian body and a soul body. And that's exactly what we do when we Work. Then we become interested in how to distribute such energy and the utilazation of such energy for a higher purpose. How to understand an octave when it is starting with DO. How to go over to the higher DO. How then in imagination I telescope it. In reality I live at a higher DO, because the rates of vibration of my mind have changed, because my Kesdjanian body has been formed and my heart is functioning.

That's quite different from a personality. Gradually my mind becomes a conscious mind. My heart becomes a conscious place where the heart can operate, where there is hambledzoin, where the pituitary and the pineal glands are functioning again, and creating chemicals within my body so that then this Kesdjanian body can be fed. That's the healing of myself. That is what takes place when I'm interested in Work. That is when I can make contact with all such forces existing in the rest of the universe, because I become open to them and there is something to receive them, that I don't have to spend all my time in joyful expressions of play. That is the meaning of the seriousness of Work, and it is not just achieved by living the way I am and continuing to live like that. I have to do something quite fundamental. That is the realization of what I am and that what I am is not good enough for heaven. That I must know that, otherwise why would not God accept me the way I am. Why should I even continue to to have to live? If there is no meaning for ones life then dying, why shouldn't you? If

you already are spiritual, go ahead and accept it, but you see even the soul searcher, the one who has the ability to be out of body and ~~to~~ have that experience, still has to come back.

And so, will we leave it at this? And I hope you will excuse me that I didn't ask too many questions of you , or that perhaps you didn't have the opportunity of saying what you wanted to say. I say it is in adjunct to last night. Last night there was enough discussion of it, and the fundamental issue I always feel is, "Why are you doing what you are doing when you come to the Barn". Why do you wish to associate with each other, and if you do, do you utilize that association for the purpose you originally came for? Where is your desire for your Work? Do you come to this meeting with that in mind? That you want to be stimulated for the wish to Work on yourself, and to understand yourself, to accept yourself and reach, if you can, ultimately God. The ultimate aim of your life again I say, in the creation of a God and the universe, you will find your aim as a conscious and conscienscious man being balanced in harmony.

So I wish you a good afternoon; I wish you understanding, Work, desire, wish for life through the form in which it happens to be, but understanding it not as an aim in itself. The ultimate being, that what is without form and life, ~~100%~~ a hundred percent in eternity.

So goodbye.

Transcribed:

Judy Jacobs

1st Proof: Revised ↑

Ellen Griffin

1st proof - [illegible]
2nd proof Phyllis Johnson

SL 2500

pg 1-2 Mr N. to see people privately at FFH to discuss different things before he dies

2-3-4 Real Communication by means of Awareness not words, thoughts, or feelings
Emotional language

~~(4-5)~~ (4-11)
Intuitive road, for a person feeling road, don't put words on it, follow feeling, leave formulation to others. Difficulty + early development of mind before emot. lang. could be developed (5-7)

8-9 to be) Story of Jason, cat, re: sensitivity of animals' feeling. Necessity of caring + dev. of emotions.

10-11- Intellect. purifying of
10 (one track)

(11-24)
11, 12, 13 } Motivations for work (subjectivity - bondage) realizing how terrible I am

14-15-16-17-18-24

13 - 14 - 15

SI DO of Kesdjan

~~(Realization of what one is + will become
what works (is motivation)~~
~~Faust~~

~~1 16~~

15-
16 Satisfaction in ordinary life given as test by God to see if you're free asleep

Faust (16)

17 3 centered devel. impt
(yogi, Saint, fakir)

FORMULATION (pg 13 and pg 19)

18 Mr N. wants to formulate all he can so he can satisfy all desire of putting any kind of life in a form then leave it all on earth

(Method of Creation)

20 Necessity of having a method + having something
21 that can be applied. 'I' bombarded by impressions
22

21- LSD (brief)

12 - Usefulness of difficulties
13 (like thorns on a vertical pole)
This seemed to be a reference to the greased pole the midshipmen climb in Annapolis)

23 } Purpose of life on earth - what I am is
24 } not good enough for heaven